

FRIENDS JOURNAL

A Quaker Weekly

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*T*HE greater part of the necessities of life are so far perishable that each generation hath occasion to labor for them; and when we look towards a succeeding age with a mind influenced by universal love, instead of endeavoring to exempt some from those cares which necessarily relate to this life, and to give them power to oppress others, we desire that they may all be the Lord's children and live in that humility and order becoming his family. Our hearts, being thus opened and enlarged, will feel content with a state of things as foreign to luxury and grandeur as that which our Redeemer laid down as a pattern.

—JOHN WOOLMAN

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IN THIS ISSUE

The Aldermaston Peace March

. *by Joan Hewitt*

Who Are We Friends?

. *by Calvin Keene*

Some Queries on Christianity

. *by Elinor Gene Hoffman*

Internationally Speaking

. *by Richard R. Wood*

AFSC Summer Institutes

FRIENDS JOURNAL



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THE American Friends Service Committee has issued a list of its Summer Institute programs. Specific inquiries should be directed to the contact person mentioned, which follows the name and date of each institute.

Adult Institutes of International Relations

University of Wichita, Wichita, Kansas, June 2 to 10; Cecil Hinshaw, AFSC, 4211 Grand Avenue, Des Moines 12, Iowa.

Topeka, Kansas, June 11 to 13; Cecil Hinshaw (see address above).

Cape May, N. J., June 20 to 27; Lyle Tatum, AFSC, 20 South 12th Street, Philadelphia 7, Pa.

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Location to be announced, June 28 to July 5; Walton Raitt (see address above).

Palmer Lake, Colo., July 26 to August 1; Cecil Hinshaw (see address above).

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Camp Danby, Danby, N. Y., August 22 to 29; Richard Hiler (see address above).

Palmer Lake, Colo., August 23 to 30; Cecil Hinshaw (see address above).

Contents

	Page
AFSC Summer Institutes	278
Editorial Comments	279
The Aldermaston Peace March—Joan Hewitt	280
Internationally Speaking—Richard R. Wood	282
A Far Fairer Thing (poem)—Julia May	282
A Bird Never Fears (poem)—Susan Dorothea Keeney	282
Who Are We Friends?—Calvin Keene	283
Some Queries on Christianity—Elinor Gene Hoffman	284
Friends and Their Friends	286
Letters to the Editor	287

FRIENDS JOURNAL

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VOL. 5—No. 18

Editorial Comments

Two Strands in Quakerism

THE articles by Calvin Keene and Elinor Gene Hoffman in the present issue will remind our readers of the two currents of theological thought in Quakerism which Henry J. Cadbury so pointedly analyzed in his article "Two Strands in Quakerism" in the April 4, 1959, issue of this paper. Not only will some of our readers agree or disagree with one or the other of these two papers, but others will define their personal position as being located somewhere between these two camps. The historic claims which Calvin Keene quotes for a Christ-centered faith have their honored place. They demand, however, a respect for tradition that is likely to rival our modern knowledge and the urgent need for a realization of the universal truths in all creeds. Elinor Gene Hoffman's questions convey the immediate impact of the ever-broadening, global experiences which are the trial and opportunity of our generation. Since nothing appears more offensive than self-assertion and intolerance, it is well to couch doubt and opposition in the form of a question, as is done in Elinor Gene Hoffman's paper. It may be equally advisable for her opponents to keep a question mark or two in reserve for their answers.

A simple comparison of Christian and oriental teaching is an insufficient attempt to solve a problem that must of necessity encompass the total range of religious life in thought and action. This fusion exemplified in the historic Jesus—admitting gross inadequacies in so many Christian groups—is hardly equalled anywhere else. Professor Hocking once rightly called the oriental deities "sitting gods," who remain immersed in meditation while around them the most appalling social misery and superstitions continue to grow. Conversely, the story of Christianity illustrates at least some concrete evidence of an awareness of the need for reforms, late and little as they often were. The disturbing discrepancies between the verbal affirmations of dogmatic Christianity and many attitudes and actions of its proponents as individuals and nations have always been a matter of shame and repentance on the part of many individuals and groups.

The groups represented by Calvin Keene and Elinor Gene Hoffman have ample reasons for humility and

searching examination of conscience. Truth is greater than historic tradition, and an intellectual comparison alone is an inadequate arbiter. But the exercise of the power of reason is a God-given human attribute which we cannot afford to neglect. Commitment and the witness of dedication will, nevertheless, surpass mere rational tools.

Crime in 1958

Statistics about crime in 1958, as released by the Federal Bureau of Investigation, mention an increase of only 0.3 per cent in arrests. But there are other features of the report that are most disquieting. Crime among youth under 18 years of age increased 22 times over the rate established in 1957. Large cities of over a million residents are the preferred scene for crime, and such cities registered an increase of 11 per cent. But cities with populations between 25,000 and 50,000 show also a noticeable increase in forcible rape (31 per cent) and burglaries (14 per cent). The total cost of crime in the United States in the year of 1957 is now estimated at 22 billion dollars!

Checking Expenses

Statistics about the amounts which the United States population is spending on a good many items are apt to be late and usually reach the public from 12 to 18 months after events. Such a leisurely pace should not, however, be regarded as a reassuring factor. Time is moving swiftly, and it is safe to predict that during the "silent" period, the figures quoted are likely to become even worse.

We now have before us some of the 1957 statistics. In 1957 we spent \$10,700,000,000 for alcoholic beverages (in 1950, \$8,790,000,000), whereas we gave for religious and welfare activities only \$3,607,000,000. We expended far over 6 billion dollars for cigarettes, cigars, and tobacco, almost doubling our 1946 figure, but we spent on books and maps only \$1,026,000,000. The cost of admissions to movie theaters was not only a surprisingly low amount (\$1,116,000,000) but also remained over 500 million dollars below the 1946 sum spent on the same item.

The Aldermaston Peace March

LAST Easter I described as an onlooker the march from London to Aldermaston in protest against nuclear weapons. Now I want, as a participant, to tell you about the much greater demonstration held this Easter. The fact that I took part is perhaps typical of a change in attitude in many Friends. Last year some Friends joined in with enthusiasm; others were opposed to this type of action, and some still are. Others of us were hesitant to identify ourselves too closely with those who oppose nuclear weapons on a political basis and are not necessarily pacifists at all. We also, perhaps, did not want to make fools of ourselves. What we heard and saw of last year's march made us ready to take the risk of being misunderstood.

This time several hundred of us marched behind a banner bearing the words "The Peace Committee of the Society of Friends," and at least one Meeting had its own banner, while Manchester Young Friends, with their guitarist, made a cheery group to be near. Scattered anonymously throughout the long column were individual Friends as members of local nuclear disarmament groups, some holding up Quaker posters printed for the occasion with the words "Quakers say No to all war." Other Friends were among the organizers, and the voice making announcements for the chief marshal was often that of a Friend.

I do not know how many Quakers took part, but certainly several hundred went all the way, and large numbers, especially older Friends, joined us on the final day. With us, too, marched attenders and sympathizers who would rather be behind our banner than any other. One young man was carrying a heavy red banner with a Christian message on it. He had noticed the lack of such banners on last year's march and, as a member of the Fellowship of Reconciliation, made his witness thus.

Incidentally, Friends posters received their best publicity from the Methodist group of several hundred which joined us on the last day. They made a brave show, and I much regretted that more of us, including myself, had not taken the trouble to provide ourselves with placards for publishing the truth. Besides the Friends who marched, other Friends worked less conspicuously in the background, giving accommodation in their meeting houses and homes and providing transport.

But it is high time I gave you a more coherent account of the affair. The march was organized by the Campaign for Nuclear Disarmament and headed by Canon Collins, a very active priest of the Church of England. It set out on Good Friday from the Atomic

Weapons Research Establishment at Aldermaston and arrived on Easter Monday in Trafalgar Square, London, a distance of 53 miles. Chartered buses, lorries, and private cars took us to Aldermaston, and 4,300 of us, more than we had dared to hope, set off on a cloudy, drizzly afternoon. During the next few days numbers fell, as was expected, but never, I think, below 3,000. On Monday morning, 7,000 assembled at the starting point, 9,000 left the Albert Memorial after our lunch break, and 15,000 of us arrived in Trafalgar Square. With the public who awaited us, we were about 20,000 strong to hear the final speeches, and the pigeons, unable to alight on their own preserve, flew disconsolate overhead.

The march was well organized, and the marchers well disciplined, although the unexpected number caused some inevitable delays in getting people to improvised sleeping accommodation. In Slough the town's Council Chamber and committee rooms had to be turned into dormitories. After every halt litter was collected, and the place left tidy. At lunch time one day the column had to file slowly past the unfenced grass on which the firstcomers were already relaxing. None of us broke line but obeyed the marshal's request, courteously phrased as always, to keep moving. Even the teen-agers—and a large and motley crowd they were, some in battered straw hats or fur caps—were responsive to instructions. And they helped to keep us going with their music and banter with the onlookers, though I noticed that the young girls especially went rather limp at the end of the day when they had to queue for baggage or a turn at the washbasins. Some groups were political, though as a whole political slogans were kept out of it. In the bus to Aldermaston I listened to a Welsh miner Communist, who argued loud and long with a Labor bus conductor and his wife.

Most of the young people were of the student and grammar-school type. Ages ranged from about 84 to one or two babies in prams, and accents were diverse. We were especially glad to have with us the little groups from overseas—Europe, Africa, the West Indies, and a very small banner labeled U.S.A. Sixteen Swedes came over just for the march, returning home on Tuesday morning. I gave beds to two of them, a probation officer and a teacher, and learned that this was their first visit to England. They had only Monday evening for sight-seeing.

The march appropriately began in silence for about half an hour while we passed the huge enclosure devoted

to weapon research. A shower cut short our rest at tea-time, but our spirits rose when the sun came out, and we walked through the lovely Berkshire countryside, bright with blossom and opening buds. Most of the time, especially in built-up areas, we could see only a few yards ahead or behind, but that first evening there was a heart-lifting stretch of winding, open road when almost the whole column of 4,000 was visible, large banners held aloft and little lollypop banners bearing the Campaign's black and white device bobbing up and down.

We met, on the whole, little opposition, though one or two tiny groups appeared with such slogans as "The bomb preserves freedom." Other onlookers encouraged us with bursts of clapping, thumb-up signs, and "Thank you for marching." As we passed a church one evening, in the dark we saw the priest at his gate in cassock and surplice. "Happy Easter!" shouted a Young Friend. "A happy Easter to you all!" the priest replied. On a corner stood a mother with her two small boys carrying a homemade placard with the words "We agree." As a whole, the public eyed us with curiosity, serious more often than smiling. We wondered very much what they were thinking.

The first night I was one of 500 billeted in a school in Reading. All was beautifully arranged, and smiling people welcomed us with hot tea and food at very modest prices, a first-aid post for blistered feet, and one block of classrooms for women, another for men. The floor was hard and the night cold in spite of central heating, but there was no harm in sharing for a few hours some of the physical conditions familiar to refugees the world over. On the other two nights I had the luxury of a bath and a bed, and many hundreds must have slept all three nights on the floor.

The second day began for many of us Friends with an inspiring meeting for worship in Reading Meeting House, which, only two hours before, had served as a dormitory. In the peace of that morning, with sunshine and birdsong outside the windows, we had a chance to rededicate the march and ourselves to God's service. The sun stayed with us most of that day while we covered the 20 miles to Slough.

Then and throughout the march we were cheered from time to time by our little jazz band and its kilted drummer. I am not a jazz addict, and some of the wailing sounds emitted seemed to me to indicate anguish rather than hope, but that little band became a symbol of encouragement, above all the next day, when it played to us from a bus shelter as we passed in pouring rain.

The rain began as we set off after lunch. It was easing off when we reached Chiswick five or six hours

later. That afternoon I walked with a Friend of 71, and as the wind and rain blew across from the interminable open stretch of the airport, I suggested that she should take a lift—a motorcade of about 170 cars and motorcycles accompanied us both to advertise the march and to give help when needed. She trudged on for a good while after that, however.

For the tea break we filed into what must be a beautiful park in sunshine, but for us coldness was added to wetness as we queued for tea, some of us never reaching the source of supply. The mayor of Hounslow made a speech of welcome, and he and some of his aldermen headed the procession to the boundary of his borough.

And so we plodded on, keeping our spirits up with songs and slogans such as "One, two, three, four, five,/ Keep the human race alive." The Swedish boys told me later that they had sung every song they knew to keep going, finishing up with Christmas carols.

The lollypop banners had served at first to protect their bearers' heads from wind and rain, but they were only cardboard, and one by one they disintegrated and were abandoned at the roadside, the one occasion on which we left a trail of litter. Two enterprising Friends had their slogans painted on metal sheets, and when we halted and a bus halted beside us, they held them aloft for the people on the top deck to read. So we reached Chiswick, wet and tired, but with a sense of achievement and a comparatively short way in prospect for the next day.

Perhaps it was fortunate that we did not then anticipate that much of it would be spent in halting for traffic or crawling along at a snail's pace. All the same, the last day was a joyful and exciting one, blessed with warm sunshine. As we walked the streets of London, people fell in to join us in ones and twos, especially elderly sympathizers and those tied by their work who could not manage the whole way.

While we approached Trafalgar Square, guessing our numbers were increasing as our Quaker banner disappeared further and further ahead, more and more people lined the pavements, and many clapped and cheered. In the rising excitement and sense of unity tired feet were forgotten. As the tail of the march entered the Square, banners were raised for the last time, and a mighty cheer went up.

There were speeches, but the climax for many of us was the minute's silence at the end, in which we renewed our resolution to work on for the cause; and then for some of us came a service in the Church of St. Martin in the Fields. Leaning on the porch were the Friends banner and the banner of the F.O.R. member. At the

simple service we dedicated what we had done, asked forgiveness for what was done amiss and guidance to go forward.

JOAN HEWITT

Internationally Speaking

PROVISION for peaceful settlement of international disputes is a necessary part of an adequate program of national defense, particularly now when national safety requires prevention of war.

An important advance in the defense of peace was made by Vice President Nixon with his suggestion of April 13, in an address before the Academy of Political Science in New York, that the United States give up its insistence on determining unilaterally whether a question submitted to the International Court is a matter of domestic jurisdiction and therefore ineligible for consideration by the Court. The effect has been to discourage nations from undertaking the burden of preparing cases for the Court when they might be blocked by a mere assertion that the issue was within the domestic jurisdiction of the other party. Thus the development and use of the Court as a means of settling international disputes in an orderly way has been checked.

The Court is not intended to deal with internal affairs of individual nations; but it is better practice for the Court to decide judicially than for a nation to decide politically whether a matter in dispute is really a matter of domestic jurisdiction. It is to be hoped that the Administration will receive enthusiastic support in this effort to strengthen the defense of peace by removing an obstacle to the effective use and development of the International Court.

Another step in the defense of peace was made by the Vice President in the same address. He went on to suggest that agreements made by the United States with Russia contain provisions that any dispute about the meaning or application of the agreements be referred to the International Court and that the parties be bound to accept the Court's decision. As Mr. James Reston points out in *The New York Times*, this would encourage precise agreements about matters of common interest rather than vague general statements, such as those which are proving so confusing in the present discussions about Berlin.

The Vice President's suggestion was anticipated in Article 36 of the Statute of the International Court, which provides that nations may, if they wish, accept—in relation to any other state accepting the same obligation—the jurisdiction of the Court in all legal disputes concerning (a) the interpretation of a treaty; (b) any

question of international law; (c) the existence of any fact which, if established, would constitute a breach of an international obligation; and (d) the nature or extent of the reparation to be made for the breach of an international obligation.

These four categories of disputes have been recognized for more than two thousand years as justiciable disputes, the sort peculiarly suitable for decision by an arbiter or court. The United States assertion of the right to determine unilaterally whether a dispute was a matter of domestic jurisdiction was made in a reservation when the jurisdiction of the International Court was accepted after the Court was established in 1945. Apparently the frustrating effect of the reservation on the development of judicial settlement of legal disputes between nations was not then foreseen.

If the United States and Russia succeed in making such agreements as the Vice President proposes—an achievement which would equally benefit both—the prospect for peacefully competitive coexistence will be greatly improved, and the opportunities for strengthening the foundations of lasting peace will be considerably increased.

April 20, 1959

RICHARD R. WOOD

A Far Fairer Thing

By JULIA MAY

Oh, put it from you, the dull reasoning,
The fear and doubt; your soul was never made
For these poor uses; joyful and unafraid,
Pass by the gloom, the doom, the ugly sting
Of fact; the real is a far fairer thing,
Embodied in bright forms, beauty arrayed
In golden sunshine and in forest shade,
Blessing, fulfilling, ever happeniug.
Put on your gown of green, for God is here
Among the grass on this low-mounded hill;
Hark to the water's lap, for God is near;
Breathe in the fragrance and the peace until
Earth's holiest secret shines forth calm and clear:
God's garden, this, all silent and all still.

A Bird Never Fears

By SUSAN DOROTHEA KEENEY

A bird never fears lest his happiness ends,
But with faithless tomorrow man's spirit contends.
Men must worry and work lest their plans go wrong,
While an oriole lives in a moment of song.

Who Are We Friends?

THE final address of this 264th session of New York Yearly Meeting should express as clearly as possible the sense of the meetings and discussions which have taken place here this week. I find it very difficult to do this for the reason that I can find no one central theme which this year has strongly dominated our Meeting. Rather, I believe many of us have been aware of one central question which looms ever larger in the minds of members of a united Yearly Meeting such as this. This problem is the title of my address, namely, "Who Are We Friends?"

This question suggests several related questions: How are we to think of and understand ourselves? What do we represent, and what are our ideals and aims? Some of us here think in conservative religious concepts; others would refuse to be identified with any of the historic Christian understandings. Between these extremes most of us would probably find ourselves, yet in much indefiniteness and uncertainty. When asked what it is that makes a Friend, we are often extremely vague in our reply. Such uncertainty about our nature means that we are weak in inward unity as a Society, and weak in our activities together.

This uncertainty is the root of the great weakness of many of our Meetings. All of us know of Meetings which have died or almost perished during the past quarter century. Is it not an indication of this same weakness that the statistics of membership in this united Meeting show that after 263 years of existence we have fewer than 5,000 resident members? Growth is a sign of life; yet not only are we failing to grow—we are not even holding our own.

At the same time it is true that new Friends Meetings are being formed, and some old ones are being strengthened. Those who have attended the meetings here this week cannot doubt that great vitality remains within our Society, and many signs point to new life. Even when we grow, however, the question still remains of who we Friends are, for we cannot be deeply committed to what we do not understand. Only too often, like St. Paul—yet not for the reason he gave—we have become all things to all men.

We have lost any distinctive character. It is a fair question to ask whether we are, for instance, a form of Methodism, sprung from George Fox instead of John Wesley, or humanists, freethinkers, people of good will who happen accidentally to have Christian roots in our origin as a Society. Our founders were *not* all things to all men; theirs was not a formless tolerance. They

knew what they stood for and what they opposed, and so did the men to whom they spoke, who had to take sides for or against these "Quakers." But in our time it is sometimes taken as a sign of breadth and a great virtue to be unable to say who we are and what we stand for in any clear, decisive, challenging way.

When a group becomes uncertain about its nature, the obvious first step in regaining its certainty, if that remains a possibility, is to return to its own roots, inquiring whether those roots are still vigorous, capable of providing life for today. In some religious movements such investigation turns up much forgotten treasure which can be reappropriated; for while vocabulary and forms may change over the years, the basic human problems change little, and spiritual solutions can speak from one generation to another. It is possible, as some Friends maintain, that original Quakerism has been outgrown and has nothing of importance to give us today. What we now are *may* be what Quakerism should be in this generation. This may be so; but if it is, then we should be able at least to state what this *new* form is, and before we reject the past so categorically, we should know well what we are rejecting.

Original Quakerism was a testimony against the inner deadness of both the Protestantism and the Catholicism of the seventeenth century. To such a degree it saw itself as a revival of early Christianity that the question of the truth of early Quakerism is much the same question as whether early Christianity is valid. Rather than moving away from historic Christianity, as some say Quakerism did, it cut beneath the contemporary forms and dogmas to the living Christian religion which had been buried beneath these forms and dogmas.

In some respects the new movement was less narrow than the Protestantism of its day, but it was far more demanding. It may truly be said that the early Friends were the "body of Christ." They were deeply rooted in intimate knowledge of the Scriptures and Christian thought. Yet this knowledge was for them secondary, even while highly important; primary was the fact that the life of the Spirit of Christ was known to them experimentally. And this meant that their central faith was that the same Christ whom they knew in experience, who had drawn them into a worshiping and obedient community and was the directing life of that community, was the Spirit that had inspired men through the ages and had come among men uniquely in Jesus the Christ.

The Society understood itself to be the living body of Christ, obediently expressing in human society his

life and spirit. The Friend was one who in his worship waited upon this light and walked obediently in it. Because he was in the light, he had to challenge evil wherever he found it, in personal and social life. So he opposed war and later slavery and many forms of human injustice. He was following not some closely reasoned understanding to its conclusion, but the inspiring and directing light of Christ. In this same light he went to persons in the non-Christian religions with the proclamation that the light for which they were seeking had truly come among men. This faith was a vital, certain, heroic faith.

Such was the heart of the way in which our spiritual ancestors saw themselves and their message. We say again that it may be we cannot and ought not to see ourselves in the same way. For many of us in the Society of Friends there may be no solid center of conviction; yet we value tolerance, the use of political action toward building a more just world, the building of bridges between various religions, humility toward our own beliefs, general good will, reasonableness, vast permissiveness. Such have very much to be said for them, and in a world of suspicion, hatred, and greed they do become a witness to another way in which life might be lived, and so are truly very important. Especially when these values are combined with Quaker worship and the unselfish performance of good deeds, they make a very appealing picture, even though they do not draw many people to join our numbers.

Is this, then, the way in which we can best think of ourselves? It is truly much. But may it not legitimately be questioned whether much has not been left aside, including possibly the very center of our life as a Society, which can and ought to live again? Are we not, perhaps, exchanging the treasure entrusted to us for something that is good, yet much less important in the sight of God? May the cry, "New lamps for old," in the story of Aladdin not be a parable for us to study and take to heart?

For myself, I believe that the basic truths and discoveries which made our Society in the past are the ones which, when given modern meaning, hold the deepest truth and life for us still today. Such an experimental religion, securely anchored in the historic Christ, is no less needed in personal and national life today than it was three centuries ago. It is needed by the Christian Church, which has too often lost its sense of the inward Christ and of itself as the responsive community of Christ; and it is needed in our self-centered, materialistic, disillusioned world. *This message is "more than bread,"* and everywhere vast hunger exists for it, especially in our own hearts.

How we are to be, in actuality, a spirit-filled fellowship and an obedient community is a question not easily answered by any of us. Yet is it not clear that we must first recognize the instability and weakness of much in our present situation, and must wish to recover our lost treasure? This suggests that any remaining pride in our Society must be dissipated. Further, we must delve ever more deeply into our past as we can discover it in the writings of early Friends and in the Christian scriptures. Beyond this, earnest, hungry search must go into the rediscovery of living worship and how we may humbly and expectantly open ourselves to the life of obedience. Possibly we will need to return to the three-hour worship of early Friends in order to quiet our busy minds so that God's spirit may break into them!

Eventually, we may once again come to understand ourselves as the obedient, witnessing community of Christ, and will carry a vital spiritual message arising from spiritual experience to our fellows, a message sufficient to create new, spirit-filled centers of God's kingdom. This may be only a dream, but it is at least not *too small* a dream, nor one opposed to our heritage as Friends. We recall that Jesus said, "You are the light of the world . . ."; "You are the salt of the earth . . ."; "To whom much is given, of him will much be required." That we do not turn away from a great vision is both our duty and our privilege.

CALVIN KEENE

Some Queries on Christianity

MANY Friends, ancient and modern, maintain that the divinity of Jesus Christ was unique. They suggest that only Jesus lived a *sublime* life, only he is the example of God in time, Eternity on earth.

This idea troubles me, because I can't make sense of it. It stirs up questions I cannot answer.

It reminds me of the story of the man who died from an electric shock and became the subject of some new scientific experiments. The doctors worked over him with highly advanced techniques, and one day, just two months after he died, he came back to life. Everybody wanted him to tell what it was like after death. The philosophers and theologians and even the journalists came and begged him for some word of his experience. But he refused, saying: "I can't tell you about it. It would be too upsetting."

Finally a Great Man came, who said, "The world needs your information. Please tell us what God is like."

"All right," said the man who had been brought back to life, "I'll tell you—but you'll be sorry. In the first place, she's black. . . ."

Well, why not? Why would an understanding God insist that black men worship a white God-man? Is that either charitable or just? Would it be any different from His making all us white Anglo-Saxon Protestants (WASPs, the sociologists call us) worship a black God-woman?

I can't understand why the New Testament statement of the Golden Rule should be "higher" than the same statement by Buddha, or why Jesus' injunction to love our enemies should be any more divine than that of Laotse, Socrates, or Gandhi. I can't believe a book from Palestine is any more holy or authentic than a book from China, India, or America.

It seems to me that if we are to "worship God in spirit and in truth," we ought not to incarnate Him in only one being. We ought to proclaim the spirit and truth in all beings who have expressed Him.

Or take truth. If truth is universal, why should we limit it to one small spot on the globe, Palestine? To one individual in history? To one body of people who have chosen one form of worship, and one incarnation? I must take truth where I find it, and wherever I find it, adjudge it holy. I believe that various life experiences reveal various aspects of the truth, and that no one source is complete or infallible.

I also believe that the New Testament contains much of error because it was set down by fallible men. I find the accounts of Jesus' life conflicting and frequently incoherent. Truth cannot be incoherent. The injunction to put our faith in incoherence would seem to me peculiar in a God who exalts truth.

I consider the sacrifice Jesus made for men by dying on the cross a tremendous one. But somehow I cannot find it greater than the sacrifices of life other people have made for principle and faith. Indeed, it even seems to me that Jesus' sacrifice might be lesser if he actually had foreknowledge of his mission and his resurrection.

How many of us would refuse to suffer and die if we had sure knowledge of a heavenly reward? How many of us would refuse to suffer if we believed—or knew—we were God? I can't help feeling the sacrifice is the greater if one is uncertain (as most of us are) of the outcome, if one knows—for certain—only one's humanness, one's fragility, one's mortality. If Jesus was

God, how could he know fear? Isn't fear the greatest torment a human can endure?

I find Jesus' death upon the cross far more admirable, far more heavenly an example, if he was human like the rest of us. It is far more meaningful to me if he, as a man of great stature, died to show us we must not be afraid if we are called upon to perform some similar act. The crucifixion within this context is, for me, a greater inspiration than if Jesus was God and was merely going through some formal ritual. It makes his death far more relevant to my life if I can believe I also might have such insights, reach such heights.

I cannot discover what it profits me to have before me the example of a person who is uniquely sublime. If I begin from this premise, I feel I might as well give up, knowing I can never by any act of mine match such greatness. It seems to me the strength of an example lies in the possibility of following it. I do not know how to follow a being who is outside time and eternity, unless I, too, have the same potential.

If Jesus was set upon this earth to show us how to live, then must he not have been like us? If he wasn't, then how can we become like him? If we are not intended to become like him, why did he come to earth at all? These are the questions that trouble and perplex.

The answer I presently find satisfying is that we're all on some evolutionary pilgrimage of the soul; we're going in the same ultimate direction, but in different ways and at different paces. This is the only charitable explanation I can discover for the various conditions of human beings, for their seemingly different stages of development.

The hope, the promise—and it seems to me momentous—in the examples of such as Jesus, Socrates, Gandhi, and Schweitzer is that they are what we may become—if we choose. Because these others learned to live without fear, I have the faith that I, too, may live without fear.

I have often wondered why Jesus did not leave his own written record of his teachings. I have speculated that he did not because he was concerned lest we do precisely what we have done, make a dogma of them. That he did not leave a written record gives me cause to believe he must have felt we should discover for ourselves whether religion is found in canonized ideas

AND to some people fairly frequently, perhaps occasionally to all, there come little flashes of illumination—momentary glimpses into the nature of the world as it is for a consciousness liberated from appetite and time, of the world as it might be if we didn't choose to deny God by being our personal selves. Those flashes come to us when we're off our guard; then craving and worry come rushing back, and the light is eclipsed once more by our personality and its lunatic ideals, its criminal policies and plans.—ALDOUS HUXLEY

or in the lives of men informed by worship and thought.

In Jesus' existence I see a tremendous blessing, for he demonstrated to men what is possible. With this reality as reference, I find new courage and inspiration to push onward in my search for Beauty, Truth, and Goodness—in a word, God.

ELINOR GENE HOFFMAN

About Our Authors

Joan Hewitt, a Friend, is a settlement worker at Lady Margaret Hall Settlement, London. For many years she was Assistant Editor of *The Friend*, London. She and Horace B. Pointing are our regular correspondents from London.

Richard R. Wood contributes his "Internationally Speaking" each month to the FRIENDS JOURNAL. He was for many years Editor of *The Friend*, Philadelphia.

"Who Are We Friends" is based on the closing address by Calvin Keene at New York Yearly Meeting, held at Silver Bay, N. Y., last summer. Calvin Keene, formerly Jesse Holmes Memorial Professor of the Philosophy and History of Religion at the School of Religion of Howard University, is Professor of Religion and Head of the Department of Religion of St. Lawrence University.

Elinor Gene Hoffman is a member of Orange Grove Meeting, Calif. As a result of an article of hers recently published in *Liberation*, she has been invited to become the only white columnist for Harlem's newspaper, *The Amsterdam News*. The article, "Trapped by Thomas Jefferson," described, she writes, "our experiences and adventures in sending our children to an integrated school where they were in the minority, while living in an area of Pasadena where the people were opposed to social integration and to having anyone in the area send their children to that particular public school."

Friends and Their Friends

Robert C. Taber, a member of Chestnut Hill Meeting, Pa., and Director of the Division of Pupil Personnel and Counseling of the Philadelphia School District, recently testified before a Subcommittee of the House Committee on Education and Labor on bills to prevent and control juvenile delinquency. In his testimony on behalf of the Friends Committee on National Legislation, Robert Taber, who is also Chairman of the Governor's Committee on Children and Youth of Pennsylvania, said that Congress had "not yet taken juvenile delinquency seriously, although the need for federal leadership and funds had been clearly demonstrated."

Federal funds are essential for three purposes, he said: "(1) Demonstration projects in local communities, such as adequately staffing a juvenile probation department with professionally trained workers, to demonstrate what can be achieved with an acceptable caseload. . . . (2) Training of personnel is urgently needed. Every institution that I know of has authorized positions and is confronted by a shortage of trained personnel and cannot fill them. Five additional

institutions have been proposed for Pennsylvania, but we shall be at a loss to staff them unless we step up our training program. . . . (3) Grants to states for the development of more comprehensive programs at the state level, where coordination generally is not adequate. Such grants, if given on a matching basis, would prompt the states to provide more generously."

Henry J. Cadbury, Hollis Professor of Divinity Emeritus, Harvard University, delivered the Ingersoll Lecture on April 30, Visitation Day of Harvard Divinity School. His topic was "Intimations of Immortality in the Thought of Jesus." The Ingersoll Lecture on the Immortality of Man, given annually, was founded in 1893. The lecture by Dr. Cadbury will be published later.

Elizabeth Buzby Owen, a member of Woodstown Meeting, N. J., will serve as an exchange teacher under the International Educational Exchange Program conducted by the Department of State, made possible by the Fulbright and Smith-Mundt Acts and the cooperation of public and private school officials in the United States and abroad. The program provides opportunities for teachers to be of special service in contributing to international understanding through the schools and school children. Elizabeth Owen will teach in the Everington Infants School, London, England, and Indeg Lewis of Swansea, Wales, presently teaching in that school, will come to the Mary Shoemaker School, Woodstown, N. J., and teach kindergarten, 1959-1960. Elizabeth Owen will leave New York with other American teachers who will be teaching in the United Kingdom on the S.S. *United States* on August 14.

The South African Quaker of February-March, 1959, published a few humorous sidelight observations on Yearly Meeting, held January 2 to 6 in Johannesburg. One of these observations we want to share with our readers because it has universal meaning. A Friend spoke of the "disturbing glimpses of what perfection could mean."

Ruthanna Simms of Richmond, Ind., long-time Secretary for the Associated Executive Committee of Friends on Indian Affairs, is working on a short history of Friends work among the Indians. She has completed the first draft of a history of the work among Osage Indians and is now working on Council House Seneca research. Similar histories of other Oklahoma Indian Centers are in prospect.

A program of music by David Holden was presented by the Music Department of Mt. Holyoke College, to which he belongs, on the afternoon of March 22. Included were "Three Pieces for Piano," "Two Songs," "Improvisation for Violin and Piano," "Gloria" (for a cappella women's chorus), and "String Quartet in D." He is a member of Middle Connecticut Valley Monthly Meeting.

The Voyage of the Golden Rule by Albert Bigelow will be published by Doubleday in October. More than thirty illustrations drawn by the author will appear in the volume.

The Friends Historical Association invites Friends and others who are interested to its spring pilgrimage on May 16, 4 p.m., to the Crosswicks, N. J., Meeting, which is part of Chesterfield Monthly Meeting. Professor Theodore Thayer of the Department of History, Newark Colleges of Rutgers University, will speak on "Nathanael Greene: His Views of Eighteenth-Century Quakerism." Arthur Brick of Crosswicks will tell about the importance of Crosswicks Meeting. Bring a picnic supper; ice cream and coffee will be served. Earlier in the afternoon a suggested tour would include the old Copany Meeting on Jacksonville-Jobstown Road west of Rt. 206, which has just been converted into a home for the Charles Doeblerts. The next stop is the farm home of the Walter Reeders, on Rt. 543, 2.2 miles east of Columbus. Here the specialty is antique furniture and early New Jersey genealogical treasures. For map and full information about the time of stops, write Mary S. Patterson, 320 Maple Avenue, Swarthmore, Pa.; telephone KI 3-0850.

Letters to the Editor

Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.

I am 19 years old and a student of aeronautical engineering in the Southern College of Engineering and Technology. I wish to correspond with students of my age from the U.S.A. It is my strong belief that the only sure road to peace lies in understanding the ideals and ideologies, the hopes and dreams, the customs and culture of the people of other lands. Correspondence between the youth of different nations will strengthen further the ties of friendship that keep your nation and mine united as brothers. We Indians are eager for knowledge of people in other lands, not the kind of knowledge found in geography and history books, but the little things that interest young people everywhere.

"Himadri Bhawan," Laban, TUSHAR KANTI GUPTA
Shillong (Assam State), India

In my article on "Capital Punishment in America" in the *FRIENDS JOURNAL* of February 14, 1959, I stated that a new U.N. Seminar to study capital punishment had been created under the direction of Dr. Lopez Rey in the Social Defense Section. A fuller version of my article has since appeared in *The Christian Century* for March 18, 1959; no statement will be found in it concerning this U.N. Seminar. This inconsistency is a consequence of my discovery that I was in error about this seminar. According to my informant, Dr. James Avery Joyce (whose book on capital punishment will be published in England next winter), a close observer of the U.N., a request for the creation of such a seminar was made before the Social Defense Section during the Twelfth General Assembly (cf. Minutes of October, 1957, Assembly Debates). This

request, however, was not granted and has not been granted since then. I am sorry to be responsible for this misinformation.

Princeton, N. J.

HUGO ADAM BEDAU

Quakerism is a continuous challenge to grow and enlarge our horizons. Too many of us seem to act as though we feel that joining the Society of Friends is a finite step. But we should realize that the very idea of continuous revelation, on which our Society is based, means that we should continually grow. It is only through this growth that we can become truly an integral part of the Religious Society of Friends.

Narberth, Pa.

META SHALLCROSS DAY

BIRTH

DE BURLO—On April 8, at Boston, Mass., to C. Russell, Jr., and Edith Thatcher De Burlo, a son, JOHN TODD DE BURLO. All are members of Swarthmore Monthly Meeting, Pa. He is the grandson of Charles and Angeline Thatcher of Swarthmore, Pa., and of Margaret De Burlo of Havertown, Pa.

ADOPTION

FLINTERMANN—On April 14, by Peter C. and Camilla Hewson Flintermann of Oxford, Ohio, a second adopted daughter, CARROLL ANNE FLINTERMANN, born March 8, 1959. She is the granddaughter of Gerhard and Carroll Flintermann of Philadelphia, and of Cornell Hewson, formerly of Penn Valley Meeting, Kansas City, now of Oxford, Ohio. The parents are members of Ann Arbor Meeting, Mich.

DEATHS

BAILEY—On March 21, MARION ELIZABETH BAILEY, wife of John Groff Bailey of Milton, Pa. She was a member of Millville Meeting, Pa., to which she donated a beautiful peace ring.

EVES—On March 12, at the Bloomsburg, Pa., Hospital, RAYMOND C. EVES, son of the late Willis B. and Miretta R. Eves of Millville, Pa. He was a member of Millville Meeting, Pa. Funeral services were held at the Maus Eyer Funeral Home, Millville.

JACOB—On March 6, LOUISA M. JACOB, aged 89 years, a member and Elder of Birmingham Monthly Meeting at Chestnut Street, West Chester, Pa. Born in Limerick, Ireland, she came to this country as a child, was educated at Westtown School, and later received B.A. and M.A. degrees in Education at Columbia University. She taught in Friends schools for nearly 50 years, at West Grove, Middletown, Lansdowne (where she was Principal), Pa., and Moorestown, N. J. After her retirement in 1930 she gave devoted service to Friends in Germany and Austria, especially in Nürnberg. During the war and afterward she was untiring in her work for refugees in this country and abroad.

LANK—On March 27, suddenly, at his home, Green Acres, Md., ALBERT JOSEPH LANK, son of Everett and Myra Lank. He was a freshman at the University of North Carolina, and a member of the Friends Meeting of Washington, D. C., to which also belong his parents, his sisters—Anne Rouse, Susan, and Jean Lank—and his grandparents, Herbert and Grace Lewis.

SPAIN—On March 30, SHIRLEY SPAIN of Wyoming, Del. For many years she was associated with Jane P. Rushmore and Emma B. Wallace as a teacher in the London Grove, Pa., and Philadelphia Friends Schools, and served as a Secretary at Friends Central Bureau of Philadelphia Yearly Meeting. She was a member of Westfield Monthly Meeting, Riverton, N. J., and a sojourning member of Camden, Del., Monthly Meeting, where a memorial meeting was held on April 2.

Coming Events

(Calendar events for the date of issue will not be included if they have been listed in a previous issue.)

MAY

1, 2, 3—Annual Garden Days at Friends Hospital, Roosevelt Boulevard at Adams Avenue, Philadelphia, 11 a.m. to 8:30 p.m. *Note change of dates.* Cars may be driven through the grounds; parking space limited. Main gate on Langdon Street.

3—Connecticut Valley Quarterly Meeting in Connecticut Hall, Old Campus, Yale University, New Haven, Conn., 9:45 a.m. to 4:15 p.m.

3—Purchase Quarterly Meeting at Stamford Meeting House, Conn. Bible study, 9:45 a.m. ("Thou Hast a Name that Thou Livest"; leader, Ruth Conrow); 10:30 a.m., worship, Junior Quarterly Meeting and High School Friends discussion group; 11:30 a.m., business; basket lunch, 12:30 p.m. (beverage and dessert provided); address, 1:30 p.m., Alexander C. Purdy, "The Religion of the Spirit," followed by completion of business.

3—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Leon T. Stern, "Quaker Prison Reformers."

3—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Lawrence Scott, "Why We Act against H-bomb Missiles."

3—Regular Circular Meeting at Chichester Meeting House, Upper Chichester Township, Delaware County, Pa., 3 p.m. The meeting house is three-quarters of a mile northeast of Boothwyn.

3—Open House in the Cafeteria of the Meeting House, 221 East 15th Street, New York, 3 to 6 p.m. About 3:45 p.m., Arthur and Eileen Waring will give an illustrated talk on "A Trip to Barbadoes." All are cordially invited.

3—Address at Lansdowne Meeting House, Pa., 100 North Lansdowne Avenue, 7:30 p.m.: Douglas V. Steere, "World Challenge to Quaker Concepts."

3, 4—Netherlands Yearly Meeting at Amersfoort, Jeugdherberg, "De Grasheuvel," Netherlands.

6—Annual Meeting of the Corporation of Friends Hospital, Roosevelt Boulevard and Adams Avenue, Philadelphia, in the Hospital Auditorium, 5 p.m. Dr. Theodore L. Dehne will discuss the Hospital's changing role; Dr. Robert A. Clark will explain the purposes and the progress of the new Northeast Community Mental Health Center.

8—75th Anniversary Dinner of Lincoln School, Providence, R. I., in the Sharpe Refectory, Brown University. Address by Douglas V. Steere, Professor of Philosophy at Haverford College and world traveler for the AFSC.

8 to 10—Denmark Yearly Meeting at Hanna School, Bagsvaerd, Denmark.

9—Abington Quarterly Meeting at Gwynedd, Pa. Meeting on Worship and Ministry, 9:45 a.m.; meeting for worship, 11 a.m., followed by business; at 12:30 p.m., lunch served by Gwynedd Meeting; panel discussion, 2 p.m., on "Are Friends Schools Teaching Quaker Values?" Participating, Daniel D. Test, Jr., Adelbert Mason, Howard W. Bartram; moderator, Robert W. Cope.

9—Burlington Quarterly Meeting at Rancocas, N. J. Meeting

on Worship and Ministry, 2:30 p.m.; meeting for worship, 3:15 p.m.; business, 4 p.m.; at 6 p.m., supper furnished by Rancocas Meeting. E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, expects to be present and discuss the activities and concerns of this committee.

9—Annual Carnival of Haverford Friends School, Buck Lane, Haverford, Pa., 10 to 5, rain or shine. Theme, "Japanese Flower Festival." Booths, games, amusements, auction (10 to 2 and 2 to 5); demonstration of live snakes in the pet zoo by Robert Grant of the Academy of Natural Sciences; exhibition of jujitsu; Japanese crafts.

9—Annual spring Japanese-American Fellowship picnic of the Japan Committee of Philadelphia Yearly Meeting, on the grounds of Haddonfield, N. J., Meeting House. Invitations can be obtained from the office of the Japan Committee, 1515 Cherry Street, Philadelphia 2, Pa. Make certain that your Japanese friends are invited.

9, 10—Green Pastures Quarterly Meeting at Cedar Lake Camp in the Waterloo Recreation Area, Mich. Reservations should be sent to Peter R. Wenck, Box 315, Newaygo, Mich.; deadline, May 4.

10—Central Philadelphia Meeting, Race Street west of 15th, Conference Class, 11:40 a.m.: Sarah C. Swan, "World Brotherhood."

10—Fair Hill Meeting, Germantown Avenue and Cambria Street, Philadelphia, Conference Class, 10 a.m.: Olcott Sanders of the AFSC, "New Dimensions of Quaker Service."

10—Frankford Meeting, Unity and Waln Streets, Philadelphia, Conference Class, 10 a.m.: Barbara Ruch, "Japan."

10—New Jersey Friends Committee on Social Order, at the Mount Holly, N. J., Meeting House, Garden and High Streets. Worship, 11 a.m.; box luncheon (dessert and beverage provided); at 1 p.m., the Committee will formulate plans for the coming year to abolish the death penalty; address, 2 p.m.: Donald MacNamara, Dean of the New York Institute of Criminology and President of the American League to Abolish Capital Punishment. All interested Friends are urged to attend.

11—Fritchley General Meeting, at Fritchley, near Derbyshire, England.

14 to 18—New Zealand General Meeting, at Palmerston North, New Zealand.

16—Bucks Quarterly Meeting at Solebury, Pa., 10 a.m.

16—Caln Quarterly Meeting at Lancaster, Pa., 4 p.m.

16—Spring Get-Together of Independent Meetings in Central Ohio, at Camp Mary Ortan, near Worthington, Ohio. Reports from Meetings, 11 a.m.; picnic lunch; discussion, recreation, pot-luck supper. All are invited.

16 to 18—France Yearly Meeting, at 12, rue Guy de la Brosse, Paris (5e), France.

16 to 18—Switzerland Yearly Meeting, at Schloss Hünigen Stalden, near Berne, Switzerland.

Coming: Midwest Conference on Human Relations at Camp Miami, Germantown, Ohio, May 22 through 24, sponsored by the Dayton, Ohio, Regional Office of the American Friends Committee. For further details and cost, write this office at 915 Salem Avenue, Dayton 6, Ohio.

Coming: Institute on World Affairs at Cape May, N. J., June 20 to 27, sponsored by the Middle Atlantic Region of the American Friends Service Committee. For full details and cost, write Ada Dolan, Registrar, 20 South 12th Street, Philadelphia 7, Pa.

MEETING ADVERTISEMENTS

ARIZONA

PHOENIX—Meeting for worship, 10 a.m., 17th Street and Glendale Avenue. James Dewees, Clerk, 1928 West Mitchell.

ARKANSAS

LITTLE ROCK—Meeting, First-day, 9:30 a.m., Clerk, R. L. Wixom, MO 6-9248.

CALIFORNIA

CLAREMONT—Friends meeting, 9:30 a.m. on Scripps campus, 10th and Columbia. Edward Balls, Clerk, 439 W. 6th Street.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Unprogrammed worship, 11 a.m., Sunday, 1032 W. 86 St.; RE 2-5459.

PALO ALTO—Meeting for worship, Sunday, 11 a.m., 957 Colorado Ave.; DA 5-1869.

PASADENA—528 E. Orange Grove (at Oak-

land). Meeting for worship, Sunday, 11 a.m.

SAN FRANCISCO—Meetings for worship, First-days, 11 a.m., 1830 Sutter Street.

COLORADO

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

CONNECTICUT

HARTFORD—Meeting, 11 a.m., 144 South Quaker Lane, West Hartford.

NEW HAVEN—Meeting, 11 a.m., Conn. Hall, Yale Old Campus; phone MA 4-8418.

NEWTOWN—Meeting and First-day school, 11 a.m., Hawley School.

DISTRICT OF COLUMBIA

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

FLORIDA

DAYTONA BEACH—Meeting, 3 p.m., 1st and 3rd First-days, 145 First Avenue. Information, Sara Belle George, CL 2-2333.

GAINESVILLE—Meeting for worship, First-days, 11 a.m., 116 Florida Union.

JACKSONVILLE—Meeting for worship, 10 a.m., YWCA. Contact EV 9-4345.

MIAMI—Meeting for worship at Y.W.C.A., 114 S.E. 4th St., 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk: TU 8-8629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A St., Lake Worth.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S. E.

ILLINOIS

CHICAGO—The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting, 7 p.m., every first First-day. Telephone BUTterfield 8-3066.

INDIANA

EVANSVILLE—Meeting, Sundays, YMCA, 11 a.m. For lodging or transportation call Herbert Goldhor, Clerk, HA 5-5171 (evenings and week ends, GR 6-7776).

FORT WAYNE—Meeting for worship, First-day, 9:30 a.m., Y.W.C.A., 825 W. Wayne. Call Beatrice Wehmeyer, E-1872.

KENTUCKY

LOUISVILLE—Meeting and First-day school, 10:30 a.m., Sundays, Neighborhood House, 428 S. First St.; phone TW 5-7110.

MARYLAND

SANDY SPRING—Meeting (united), First-days, 11 a.m.; 20 miles from downtown Washington, D. C. Clerk: Robert H. Miller, Jr.; telephone WA 4-4548.

MASSACHUSETTS

CAMBRIDGE—Meeting, Sunday, 5 Longfellow Park (near Harvard Square) 9:30 a.m. and 11 a.m.; telephone TR 6-8888.

WORCESTER—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

MICHIGAN

ANN ARBOR—Meeting at 1416 Hill, 10:30 a.m. to 11:30 a.m.; Adult Forum from 11:45 a.m. to 12:30 p.m. each Sunday.

KALAMAZOO—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

MINNESOTA

MINNEAPOLIS—Meeting, 11 a.m., First-

day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9675.

NEW JERSEY

ATLANTIC CITY—Meeting for worship, 11 a.m., discussion group, 10:30 a.m., South Carolina and Pacific Avenues.

DOVER—First-day school, 11 a.m., worship, 11:15 a.m., Quaker Church Road.

MANASQUAN—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

MONTCLAIR—289 Park Street, First-day school, 10:30 a.m.; worship, 11 a.m. (July, August, 10 a.m.). Visitors welcome.

NEW MEXICO

SANTA FE—Meeting, Sundays, 11 a.m., Galeria Mexico, 551 Canyon Road, Santa Fe. Sylvia Loomis, Clerk.

NEW YORK

BUFFALO—Meeting and First-day school, 11 a.m., 1272 Delaware Ave.; phone EL 0252.

LONG ISLAND—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

NEW YORK—Meetings for worship, First-days, 11 a.m. (Riverside, 3:30 p.m.) Telephone GRamercy 3-8018 about First-day schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th Street; and at Riverside Church, 15th Floor, Riverside Drive and 122d Street, 3:30 p.m.
Brooklyn: at 110 Schermerhorn Street; and at the corner of Lafayette and Washington Avenues.

Flushing: at 137-16 Northern Boulevard.

SYRACUSE—Meeting and First-day school at 11 a.m. each First-day at University College, 601 East Genesee Street.

OHIO

CINCINNATI—Meeting for worship, 10:30 a.m., 3801 Victory Parkway. Telephone Edwin Moon, at TR 1-4984.

CLEVELAND—Meeting for worship and First-day school, 11 a.m., 10916 Magnolia Drive. Telephone TU 4-2695.

TOLEDO—Unprogrammed meeting for worship, First-days, 10 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

PENNSYLVANIA

DUNNINGS CREEK—At Fishertown, 10 miles north of Bedford: First-day school, 10 a.m., meeting for worship, 11 a.m.

HARRISBURG—Meeting and First-day school, 11 a.m., YWCA, 4th and Walnut Sts.

HAVERFORD—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

LANCASTER—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

PHILADELPHIA—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools. Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m. Central Philadelphia, Race St. west of 15th. Chestnut Hill, 100 East Mermaid Lane. Coulter Street and Germantown Avenue. Fair Hill, Germantown & Cambria, 11:15 a.m. Fourth & Arch Sts., First- and Fifth-days.

Frankford, Penn & Orthodox Sts., 11 a.m. Frankford, Unity and Wain Streets, 11 a.m. Green St., 45 W. School House L., 11 a.m. Powelton, 36th and Pearl Streets, 11 a.m.

PITTSBURGH—Worship at 10:30 a.m., adult class, 11:45 a.m., 1353 Shady Avenue.

READING—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

STATE COLLEGE—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

WARRINGTON—Monthly Meeting at old Warrington Meeting House near Wells-ville, York County, Pa. Meeting for worship at 11 a.m., every First-day.

TENNESSEE

MEMPHIS—Meeting, Sunday, 9:30 a.m. Clerk, Waddy Oursler, MU 3-8813.

NASHVILLE—Meeting for worship, 10:30 a.m., Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

DALLAS—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; EM 8-0295.

HOUSTON—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

UTAH

SALT LAKE CITY—Meeting for worship, Sundays, 11 a.m., 232 University Street.

VIRGINIA

CLEARBROOK—Meeting for worship at Hopewell Meeting House, First-days at 10:15 a.m.; First-day school at 11 a.m.

LINCOLN—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

WINCHESTER—Centre Meeting House, corner of Washington and Piccadilly Streets. Meeting for worship, First-days at 10:15 a.m.; First-day school, 10:45 a.m.

WASHINGTON

SEATTLE—University Friends Meeting, 3959 15th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 9983.

HOME WANTED

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